

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

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TERMS AND MEANS.

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FOR THE CIRCULAR.

Our Destiny.

The question which it is all-important to settle, is, what are we made for? what is our true destiny? The first business of our lives should be to determine that question and then push with the energy of our whole nature towards its fulfillment. God breathed into Adam the breath of life. He then entered upon the fulfillment of his destiny, and his first business was to be a recipient of the inspiration of God's spirit. He was certainly in his most natural state when he came fresh from the hands of his Creator; and then also he was inspired, and on familiar terms with God. Therefore inspiration is the natural state.

God made man to be a medium between himself and the world he created. He wanted to enjoy this world; so he made Adam and gave him all the good things which the world produced, with express command to enjoy them, because his enjoyment was a medium of God's enjoyment. In his inspired state this was possible; and it is now possible when the devil ceases to interfere.

As Christ came to restore all things, we must learn to look upon believers in the same manner as though the devil had never interfered between them and God's original design. We must look upon them as so many loopholes into heaven. Christ is within them; therefore infinite strength is within them. The manifestations of evil which we may see from time to time, are unnatural, superficial and transitory. Their true character will be manifest in God's time. 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.' Dan. 12: 3. This is the glorious destiny which God has marked out for those that love him. The brightness of those stars will be the spirit of him 'whose smile enlightens all above, and gives it worth.'

With the inspiration of God within us, we can love each other without idolatry, but with the simplicity of redeemed innocence. It is only another way of loving God and heaven. This is the way we are to love him with all the soul, mind and strength. Perfect love of God involves love of all that are inspired by him. Let us look upon each other as *bona fide* temples of the Holy Ghost, as the portals of heaven into creation, and measure our strength and wisdom not merely by that which we have as uninspired animals, but by the power of God within us. This is laying hold on eternal life—asserting our prerogatives which Christ has given us, to whom belongs all the glory. Our only business is to keep bright our communication with the heavens, and steadily refuse to look upon ourselves and each other as made primarily for this world. In this way all strength and wisdom is available for all times and circumstances in which we may be placed.

A truly inspired man cannot be made the tool of circumstances. He is the centre around which they must revolve.

'All things work together for good to them that love God.' It is their destiny to let God and the whole host of heaven into the world,

and eventually crowd out the devil and his angels, and the whole train of miseries which are his work. What better destiny can we conceive of, than to be mediums through which God tastes the sweets of his beautiful creation—the dress and glorious adorning of the Church of the first-born? This is worth living for and dying for. Surely in this we can rejoice ever more.

H. J. S.

Wallingford, Ct., June 1852.

The End of Factions.

The spirit of faction and division, is growing more and more strong in this country. It is considered a matter of course, and even necessary, that there should be not only two great parties of Whigs and Democrats, but that these parties should be split up and divided. Party conventions are now as much the scenes of strife and excitement as the great national elections formerly were. The natural tendency of the principle of division is to extend itself. First, we see the nation divided into Whigs and Democrats: the Democrats are divided into Hunkers and Barnburners; the Whigs are divided into Free Soilers and Silver Grays. Again, these subdivisions are split up indefinitely. It is perfectly manifest that the general tendency of the spirit of faction is toward the consummation of perfect individualism—a state of Ishmaelitic strife throughout society; to set every man's hand against his brother.

This state of division, competition of parties, and parties within parties, produces a general weakness. To illustrate: It is well known, and acknowledged, that when parties are pretty equally balanced, a single individual, or a diminutive party, that ought to have comparatively very little influence in the general community, can turn the scale, and decide the course of events. So that when a small party, like the Irish or German population, gets into that middle position, where they can tip the scale of events one way or another, they are, to all intents and purposes, masters of the country. The great and mighty divisions are at the mercy of the smaller ones. This is a weak, degraded position. The forces of the country are spent against themselves, and create an asphyxia, a cramp, upon all fruitful action. There is but very little individual force, in this country or any other, expended in actual beneficial work.

It would be a glorious sight to see a whole nation like this, beading its might with undivided direction to the accomplishment of good, to production, to beneficial enterprise, to education! To extend the view: what a delightful sight it would be to see the undivided force and ingenuity of the whole world expended in beautifying and glorifying the earth as God's garden! What we now see done in the world, is but a mere shadow of what might be done, and what will be done, when the Lord's prayer—'Thy kingdom come; thy will be done on earth as it is in heaven,' is fulfilled. For there are no factions in heaven: every heart is filled with one object and purpose. So when we pray, 'Thy kingdom come, thy will be done on earth as it is in heaven,' we pray that the age of parties, the age of antagonism and cramps, may pass away. This time will come; and it will come when Jesus Christ is elected Sovereign of the world; when the eye and heart of the world is turned toward him in faith and loyalty, the harmonizing element of his spirit will make an end of all parties and factions.—'And it shall come to pass in that day, * * * that the Lord shall set up an ensign for the nations: * * * the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' (Isa. 11: 11-13.) 'The mountain of the Lord's house

shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.' (Isa. 2: 2-4.)—'They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their souls shall be as a watered garden; and they shall not sorrow any more at all.'—(Jer. 31: 12.)

The Brooklyn Navy Yard.

A few days since, in company with several friends, we visited the United States Navy Yard, in this city. This is one of the places 'where goes all the world.' Its beautiful Dry Dock, its Museum, and the paraphernalia of war every where to be seen, attract crowds of visitors.

We saw many things to admire and wonder at, and some to abhor and laugh at. The Dock is said to be one of the best in the world; and the Museum is filled with interesting curiosities, gathered by the officers of the United States Navy from all parts of the globe. Here are a great variety of minerals; shells; lava; stuffed birds; insects; images; a mummy; a shovel four feet and a half in length, made out of a whale's jaw-bone; coins of all nations; models of boats and ships; a complete miniature specimen of a Chinese junk; spears; a Japanese sword; war instruments of almost every description; portraits of admirals, statesmen, and Indian chiefs; autograph letters of distinguished men; a large library, &c., &c. We saw, among a singular medley of head-dresses, a Chinese hat, made of braid, which would certainly measure three feet across its brim, and formed a sort of dome on the top. 'Neptune's Cup,' a curious natural formation of coral, shaped precisely like a flower-vase, attracted considerable attention. It is about two feet and a half high, and the top is a foot in diameter: it is said to have been dug up from beneath fifty feet of water.

To leave the Museum, Dock, buildings, beautiful garden, and other attractive things—who can help saying, 'ridiculous!' 'barbarous!' when he gazes upon those sentries, stalking about in full uniform, with 'guns upon their shoulders'; those hundreds of cannon placed here and there; those thousands of cannon balls, in numerous piles of pyramidal shape; and that North Carolina, with her ninety guns looking every way, and three hundred men within her sides, learning to kill and be killed? We suggested to one of the 'heroic and brave,' as we saw him by our side, that all this seemed rather useless. 'We must prepare for war in peace,' said he. 'The time will come when there will be no war, we hope.' 'Not while you and I live,' was the prompt reply. We frankly told him we had 'better anticipations,' and continued our investigations.

We came away from the Navy Yard displeased with the thought of war, and comforted ourselves with the assurance, that however necessary the world might now consider the parade and bluster of war, it will all vanish before the 'rising day,' as barbarism has disappeared before civilization. Muskets and cannon balls belong in the same category with the tomahawk and Indian arrow: and the time is not far

distant when we shall look back upon the battles of civilized nations, with the same horror that we now think of the savage butchery at Wyoming. War, like many other time-honored institutions, 'waxeth old, and is ready to vanish away: the law of progress will brush it from its path: it "will break the bow, and the sword, and the battle out of the earth." The reign of peace is approaching us—the day when 'swords shall be beaten into plowshares, and spears into pruning hooks, and nations shall learn war no more.'

Many have got their eyes open enough to see the foolishness and barbarism of war, and are trying to make others also see it, with their peace conventions and peace principles. But the root and cause of the mischief is undisturbed until the principality of selfishness is attacked. The horrible brutalities of war are directly traceable to the spirit or principle which says, *This is mine, and That is yours.* So, the true way to abolish war is to cultivate the community spirit—the spirit that recognizes God as the rightful owner and distributor of all things, and that 'loves its neighbor as itself.'

Watchwords.

[We present here a few of the numerous passages of the Bible which contain exhortations and incentives to be strong and courageous in the service of God.]

'Charge Joshua, and encourage him, and strengthen him.' Deut. 3: 28. 'And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed.' 31: 7, 8. 'Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.' Josh. 1: 9. (See also ver. 6, 7, 18.) 'And Joshua said unto them, fear not, nor be dismayed, be strong and of good courage.' Josh. 10: 25. (Also 2 Sam. 10: 12.)

'Be strong, and of good courage; dread not, nor be dismayed.' 1 Chron. 32: 13. 19: 13.

'And David said unto Solomon his son, Be strong and of good courage: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.' 28: 20.

'Wait on the Lord: be of good courage, and he shall strengthen thine heart.' Psalm 27: 14. (Also 31: 24.) 'Through God we shall do valiantly: for he it is that shall tread down our enemies.' 60: 12. 'Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.' 23: 4.

'The wicked flee when no man pursueth: but the righteous are as bold as a lion.' Prov. 28: 1.

'Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' Isa. 41: 10. 'I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.' 50: 6, 7. (See also 51: 7. 54: 4.)

'Fear not them which kill the body, but are not able to kill the soul.' Matt. 10: 28.

'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' Luke 12: 32.

'Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them that they had been with Jesus.' Acts 4: 13. (See 29, 31, ver. and 9: 27, 29. 13: 46. 14: 3. 19: 8.)

'In all these things we are more than conquerors, through him that loved us.' Rom. 8: 37.

'Watch ye, stand fast in the faith, quit you like men, be strong.' 1 Cor. 16: 13.

'My Son, be strong in the grace that is in Christ Jesus.' 2 Tim. 2: 1. (Also 1: 7.)

'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' Heb. 4: 16. (10: 19—22. 13: 6.)

'Finally, my brethren, be strong in the Lord, and in the power of his might.' Eph. 6: 10.

MARRIAGE IN AFRICA.—Dr. Penne, the Medical Inspector of Soudan, who in the course of nine years has made himself thoroughly acquainted with the country, described to me, while in Khartoum, some singular customs of these Arabs. The rights of women, it appears, are recognized among them more thoroughly than among any other savage people in the world. When a woman is married, her father reserves one-fourth of her life thenceforth for her own use, and the husband is obliged to respect this reservation. Every fourth day she is released from the marriage vow, and if she loves some one else better than her husband, he can dwell in her tent that day, obliging the husband himself to retire. Their hospitality is such, moreover, that if a stranger visits one of their settlements they furnish him, for four days, with a house and a wife. They should add a family of children, and their hospitality would be complete. No reproach whatever attaches to the woman, on account of this temporary connection. The Hassaniyeh, in other respects, are not more immoral than other tribes, and these customs appear to be connected in some way with their religious faith.—*Bayard Taylor's letters to N. Y. Tribune.*

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The Idea Growing.

A correspondent of the *Independent*, writing from Boston, where the Methodists are holding their General Conference, has the following paragraph:

"During the session of the Conference, *Zion's Herald* publishes a daily, which is well got up, and edited with spirit and ability. The sight of this lively religious daily, has suggested many an inquiry why there could not be a religious daily published in New York or Boston, that would be well sustained? Let it be independent, liberal, and unsectarian, giving the religious news of the day, and other items of intelligence and general interest, with corresponding editors in all the Christian denominations, and in all parts of the land. Could not such a movement be sustained? Would it not help to usher in the 'better time coming'? Blessings on the man who shall venture upon, and accomplish this work."

Here it is—exactly the plan we have been marking out, and which we are more and more convinced must be undertaken by somebody. 'A religious daily, independent, liberal, and unsectarian.' We assure the writer of this paragraph, that such a movement would be sustained; it *must* be—it is one of the predestined facts of this time, just as much as the steamboat and locomotive. But are the popular sects in a situation to carry out the idea in the spirit indicated, so that the new paper shall be a true organ of religious movement? That remains to be seen. One thing is certain: its success will be the downfall of sectarianism. The only platform broad enough for such an undertaking, is the one we have adopted—THE SOVEREIGNTY OF JESUS CHRIST. That must be its motto and design; and in order to be thoroughly effectual, it must be a *free* paper—termless as the grace and salvation which it is intended to represent. That is the programme whose execution is now waited for. Are the churches ready to take it up? We are glad to see the idea beginning to catch among them—there is life in it; and the movement once started, will never stop till its whole grandeur is developed, and religion overtakes commerce, and fills the world.

A Third Party.

There is a well known issue in society everywhere, between Radicalism and Conservatism. We recognize two parties in the world, one distinguished as destructives, disorganizers, Red-Republicans, &c., and the other as the party of Law and Order. These two forces occupy the main field of view,—one laboring to brace up institutions and interests with law, and the other to pull down and destroy both institutions and laws. It is supposed that every man must belong to one or the other of these parties.—But we dissent from that necessity and recognize a third party coming up between them, viz.:

THE PARTY OF ORDER WITHOUT LAW.

We profess to belong to this latter party—prizing security and order above all things, but fully convinced that they cannot be maintained by law.

The law and order influence has failed—every day proves it more and more conspicuously—failed to secure its professed object. It will soon be *seen* to be a total failure—dead and defunct in the minds of men as a hope of attaining the tranquillity of righteousness. It has ruled over the world six thousand years, and what is the net result? How much nearer are we to moral and social order than we were when the law was first thundered from Mount Sinai?

Law and order rules in Europe and in the slave States of this country: every movement of society is sternly regulated by law; but what is the real condition of those countries? Every body knows that they are the furthest possible from the true solution of order—that terrible upheavings are inevitable, and that the very force which is there applied to maintain order, must eternally provoke disturbance. The Fugitive Slave Bill and the Maine Liquor Law are instances of the same kind here at the North. They are enacted for the maintenance of 'order'—are proper expressions of the law-and-order influence. But what do they effect? It is notorious that they have opened the door for tenfold agitation and revolt. With the increase of law

comes the increase of offense. Legal compression only provides for volcanic accumulation and future explosion. It may succeed for a time by penal terror—'make a desolation and call it a peace;' but the end is always the same; the human mind sooner or later throws it off, preferring the anarchy of freedom to the order of constraint. It may be safely said, that the only laws in this country which have an orderly effect, are those which have ceased to be laws, by being voluntarily adopted into the moral life of the people. Such laws as the Fugitive Slave Bill and the Maine Liquor Law, which have not this advantage, but come down on the people in a coercive way, let their claims on the score of order be what they may, will only provoke irritation and contempt. There is no maxim more true than that of Paul, that 'the law worketh wrath.'

As friends of order, we are compelled to turn from the Law and look for something else to guide the world into the attainment of true repose. We are compelled to see that the *disposition* of men is the vital point in the case, and that while the law neglects that, nothing is secure. We are thus put upon the search for something that shall change, rectify, and control the heart. And here we find the meaning and value of the New Testament, which was given to the world as a perfect substitute for the failure of the Jewish Law. We are led to go the whole for Jesus Christ as abundantly able to do that which the law could not, does not, and never will do, viz., establish a correct and orderly *disposition* in men. This is the ultimate and only remedy—the one hope that remains of establishing order in this world. If men are not yet ready to apply this power, if a trial of the law is still further necessary, to convince the world of its inability, and develop the 'exceeding sinfulness of sin,' so be it. But let us not think of *order* in such circumstances. Law and order do not exist together—it is a false connection of words.—We must expect rather increasing turbulence and aggravated discord till the legal delusion has spent itself. Finally the world will become exhausted of its self-conceit—disgusted with the dead letter of law, and ready to accept the influence of a living Christ. We perceive already the workings of such a movement, and announce the hope of the world in the rising of the party of ORDER. Who will take sides with us for Christ and Order?

The Death Penalty.

A philanthropic effort is being made in many quarters, for the abolition of Capital Punishment. It is seriously doubted by conscientious people whether hanging is the best way of treating criminals—in fact, whether we have a right to deprive another of life under any circumstances.

Why not go for the abolition of the death penalty on a larger scale? We do not see but that the same principles will apply to the universal execution of men that is all the time going on, in what is called the natural way. If it is not right for us to hang the pirate and murderer, it may well be questioned what right the devil has to inflict death upon those who are entirely innocent of such crimes. We make a great ado over the execution now and then of a criminal, but are taught to look coolly on and see whole generations perish by slow torture at the hands of the great tyrant and hangman of the race. It is considered natural; and doctors and ministers are expected to authorize and sanctify the deed.—We are sure it will be seen in a different light before long. Death by disease is really just as unnatural as any death by violence, by poison, or the rope. It is contrary to the original design of creation,—the cold blooded butchery of him that 'was a murderer from the beginning;' and would excite legitimate horror in all minds, if the agencies employed were not invisible and concealed. As it is, the bloody work is passed over to the credit of 'natural laws.' We invite the anti-hanging reformers to open their eyes a little wider and see if it is not time to protest against the death-penalty as it is enforced by the devil against the whole race. If we understand the Scripture, Christ came on purpose to abolish that institution; and if he saves his people from sin, which is the ground of its infliction, we may reasonably hope that he will sustain them in a protest against the devil's system of punishment.

Dr. Beecher's Plan of Chaining Satan.

"At the late Temperance Anniversary in New York, Dr. Lyman Beecher said, 'If this Maine Law is going through the land, the millenium will be right on its heels. Take away Alcohol, and the devil will lose his strongest lever; he will be chained neck and heels, and cast into hell.'"

Dr. Beecher is a little hasty in this assertion. It is quite evident that if all liquor was excluded by the Maine law, the devil would still have his strongest lever left, which is the Law itself. Our righteousness still would not 'exceed the righteousness of the Scribes and Pharisees;' and there would be the same need of salvation from this Law, that there was previously of salvation from drunkenness. In fact, it would only increase the internal power of the evil it is aimed against. Drunkenness is a stronger passion in this country than any other; made so by the evil conscience of Temperance legal-

ity. In Europe, where no conscience is created against the use of spirits, there is very little drunkenness. In this country, it has grown just in proportion to the prohibitory efforts against it. And yet the law is good in its place. We doubt not but that this Maine Law is one of the steps toward the Millennium. If we are not ready for the gospel, then the Law is the best means of preparing us. We hope they will pile it up—the more the better. Let us eat, drink and sleep by law—and take our fill of that kind of righteousness; we shall get through the sooner. As for 'chaining Satan neck and heels,' that will only come when the nation becomes hopeless of Law, and turns for righteousness to the free gift of God—the 'grace and truth which came by Jesus Christ.'

The Government of God.

We are evidently on the eve of a revolution in the existing governments of this world. We certainly need a new kind of government: and as society becomes more and more enlightened and intelligent, it will assert its right to the only form of government that is consistent with true civilization: viz., the *Government of God*. As society exists at the present time, and under the present system of laws, the most unprincipled have the most power; and the honest, noble-minded man, who hates strife, has a poor chance for justice. Here is the point where faith is demanded. God invites us to examine, and satisfy ourselves whether he is able, (notwithstanding the devil has possession of the world, and it is full of covetousness and injustice,) to come into this confused state of things, and execute justice—be a substantial help and Savior to those that trust in him. We believe he is *able* to do this, and *will* do it. There is, after all, room for his providence, and his justice to work; and the oppressed will have to look to him as their Savior from all the horrible evils that surround them, before they will ever find deliverance.

There have been many attempts to revolutionize society, by tearing down present institutions; but, as in the French Revolution, they have been made without any provision for sound reconstruction, and have generally ended in anarchy and confusion.—But in spite of all the disorder that exists in the world, the omnipotent power of good is steadily prevailing. The devil cannot create a fog so thick, but that it will vanish before God's justice and providence, like dew before the sun. We shall find that the government of God is the most substantial and effectual of all powers, in the practical affairs of life, where justice is required—that *now*; in spite of all the disorder that reigns, the power of God rules, and executes justice in his own time, and in his own way.

It is one thing to believe we can *endure* all the injustice the devil can put upon us, and let every thing go to ruin, or to believe that God dispenses justice *in heaven*, and that every thing will come out right *in the end*; but it is quite another thing to believe that God can, right here on the spot, execute justice. The latter is the true order of things, and the one in which we find our faith continually increasing. A thorough recognition of this fact, by all who are dissatisfied with the existing state of things, and a hearty cooperation with God, and his people, to bring about a universal acknowledgement of God's justice, will do more to ameliorate the condition of society, and save mankind from the evils of their present organization, than all other reformatory movements now extant. Persons may protest, and complain of the injustice that now exists, and get up any amount of plans, and programmes, and philanthropic societies, for the purpose of putting an end to it; but unless the Almighty God favors them, all their efforts will amount to nothing. The government of God is the only principality that can redeem society from evil, and do entire justice to every one; and these numerous reform movements will only be allowed to prosper, as they open the way for that principality. Our prayer is, that God's will 'may be done on earth as it is done in heaven.'

From the Concord (N. H.) Statesman.

Kate Virginia Poole.

In the New-Hampshire State Prison, is confined a young female, whose appearance and address at once enlist sympathy. Her countenance has the artless expression of one untainted even by the consciousness of crime. The unaffected manner in which she reveals a story of wrong and outrage, sufficient to make every heart bleed for her, are enough to make any one who listens to her history cry out against such a blot upon justice and humanity as her strange and cruel incarceration.

She has been indicted for the crime of infanticide; and judicial sentence has placed her within the walls of the prison for the term of her natural life, there to have every sentiment of principle and all the delicacy of her sex obliterated in the debasing contact with felons and malefactors. Through the kindness of the excellent and compassionate Warden of the Prison, the writer of this article has been permitted to have an interview with her, and has no hesitation in saying, that, among all the wrongs committed under the name of Justice, this case is without a parallel.

It is enough to make us pause with the serious inquiry, whether the great cause of Humanity is not rapidly going back, and we are not again living in

an age of barbarism. Her appearance at once repels the idea of guilt—her manner pleads for her most irresistibly. Modest, sensitive to the degradation of her position, and conscious of true innocence, although a victim to the perfidy of her destroyer, and lying under the stigma of a criminal conviction, no one can approach her and hear her sad history from her own lips, without rising with indignation.

She is a native of Glasgow, in Scotland—having no relatives in this country save an aunt, who was unable to assist her in her wretched extremity. Her downfall was effected under circumstances of atrocity that cry most loudly for vengeance on its guilty author. Her arms, neck and person are scarred with wounds received in defending herself from her diabolical aggressor, and her ruin was only accomplished when she was drugged into insensibility! With the innocent evidence of her fall in her arms, she was excluded from the house of the only relative she had in America, and, hearing it away with her, she sought in a manufacturing city, shelter for herself and babe, while she could, with the labor of her hands, find honorable support.

This was anything but the course which would have been pursued by one conscious of guilt. In a city of strangers—a mother but not a wife, what could be expected? All doors were closed against her. She could give away her child, but a mother's heart revolted against it. Product of shame though it was, and born to infamy though it might be, she clung to it as all that was dear to her in her extremity. Finding every avenue to employment closed to her in one city, she fled to another. It was night when she left.

Heart-broken,—only bound to life by the claims which bound her as a mother,—she would, under other circumstances, have sought the welcome refuge of suicide. With these feelings called into a most harrowing exercise by the loneliness and misery of her situation—looking at the babe that slumbered on her breast with the brand of infamy born on its brow, is it a wonder that a mind thus tortured was swept beyond the bounds of consciousness? The Hindoo mother, who bursts the bonds of nature by dinging her infant to the gaping monster of the Ganges, has no such plea as lay in the broken heart and frenzied brain of Virginia Poole. I leave her own lips to tell her story.

"I do not recollect anything distinctly," she says, "after I entered the cars. The lights, the crowd, and the motion of the cars, seemed to confuse me. I do not think I should have remembered anything, if the weight of the child, which slumbered on my lap, had not reminded me of its existence and my own situation. At last, a cloud seemed to thicken about me, and everything seemed to look white that met my eyes. The child itself seemed like a feather, and appeared to float away from me unconsciously. It did not seem to fall, but to rise, and I thought I could see it for some moments afterward!"

Now who, in the name of common justice, sees anything in this transaction which should not have been instantly absolved by that ennobling feature in the administration of justice which permits certain mental conditions to annul responsibility for crime? Where were those, when this poor girl stood arraigned for her life, whose study and profession it is to understand and make intelligible to a Jury these subtle conditions? Why was not some voice raised, that Justice slumber not both on the jury-box and the bench, while this thrice outraged sufferer was permitted to go down, undefended, from a scene of wrong, despair and frenzy, to that grave of character and self-respect, a state Prison!

Said I, 'Do you think you had for your child the ordinary feelings and natural love of a mother? She looked me full in the face, with eyes gushing with tears at the question, "Sir, I would gladly have laid down my own life for it!" I could have given it away while in the full consciousness of my condition, but I resolved to work myself into the grave before my child should have been separated from me. Do you think, Sir, I would part with that without which life would have been an intolerable burden?' Then she added, with deep emotion,—"Thank Heaven, it was asleep the last I remember of it, and I think it never awoke to upbraid me with a single cry!"

The writer of the above is openly guilty of a moral fatuity, quite as astounding as that against which he so eloquently appeals. According to his own statement of the case, Virginia was not only entirely innocent, but heroically virtuous in the transaction which made her a mother; and yet he speaks of that transaction as 'her fall,' 'her downfall,' 'her ruin'—terms always used to designate the loss of virtue. What *fall* or *moral ruin* was there in the fact that she was abused by a wicked man, and was subject to the laws of nature? Her innocence in regard to the voluntary act of flinging her child to destruction, admits of reasonable doubt, though we sympathize with the writer's appeal for charity on this point. But her spotless and vigorous righteousness in the previous transaction, admits of no doubt, if the facts are correctly stated; and yet public sentiment mercilessly pronounced her 'fallen'—'ruined;' and this man who steps forth as her champion, adopts and echoes that verdict, in the very breath with which he remonstrates against the less palpable injustice of society on another point. How much would the case be bettered by her release from the penalty of the actual wrong she has done, if she must still suffer the perdition of a criminal for an act in which she was innocent, and only suffered wrong? The unspeakable iniquity in this and in all such cases, which God at last will judge, lies at the door of all who make female virtue to consist in a physical state, and who thus stand ready and liable to confound virtue with vice, and to push the innocent along with the guilty into the gloom and the snares which attend a consciousness of unpardonable sin.

Remember that we must learn not only how to nurse and fan the flame of God's truth in us, but how to quench the devil's spirit and influence.

The Almighty Bottle.

We saw a picture to-day, which took its idea from the Scripture metaphor of a 'cloud of witnesses.' It was on a kind of circular, and represented a host of men and women half enshrouded in the vapory symbol, who appear for the glorification of some wonderful human benefactor, therein mentioned. Over the heads of this multitude was a radiance like the glory of the sun, or rather it resembled the common representation of divine majesty itself. And what was in the centre of this effulgence? Was it a holy dove, or the emblem of faith, or some other heavenly image? Indeed, it was a *Bottle of Rheumatic Compound*! There the bottle was, in the sacred place, dispensing salvation to the world, encompassed with its cloud of saints and martyrs. This is the topmost point to which American puffery has attained.

The Conflict between Life and Disease.

As it is the tendency and sometimes the effect of disease of body and mind, to 'wear out' those who are afflicted with it, so on the other hand it is the tendency and may be the effect of patience, faith, and sound spiritual life, to 'wear out' disease. Life and disease wrestle together in the sick, and they may worry each other for a long time, before either is decisively prostrated. It must not be imagined that the fight is all on one side—that disease worries life, while life lies passive under disease. The vital energy of every person's constitution, and especially of one that is upheld by the grace of God, is a powerful and active antagonist to disease. The suffering which attends the combat of life with disease, must not be taken for an index that disease is conquering. Life may be the stronger of the two forces, and yet not strong enough either to throw off disease immediately, or escape suffering in wrestling with it. In that case, the victory of life will be gradual. It will be constantly worrying disease, till it wears it out. The disease will be *chronic*. But the conquering power of life also will be *chronic*, and more *enduringly* chronic than the disease. Good is naturally stronger than evil. God is stronger than the devil. It is the devil's wish and aim to 'wear out the saints of the Most High,' but we may well make it our purpose and expectation to wear out the devil.—*Reprint.*

Table-Talk, by J. H. N.—No. 18.

January 25, 1852.

THE BLESSING OF GOD.—One thing that every wise man will make sure of, in seeking a comfortable, happy life, is the *blessing of God*. We must begin with that, make sure of serving and pleasing God, so as to draw his blessing upon us. Because if we have that, we have the beginning of every other blessing. Forasmuch as God made us, and made all things, and knows all about us, and our enjoyments, it is evident that to serve him, and secure his blessing, is the first requisite for enjoying all other blessings. We are seeking, with the rest of mankind, the best mode of life to secure happiness, and ensure the end of our existence; and we constantly find by experience, that the only way to lay a sure foundation for happiness, to clear the ground so that we can begin to build, is to secure the blessing of God—settle our relations with him, so that the future is bright, and hope looks forward, and we feel that the great unknown is our friend, and that all changes will be in our favor. A wise man cannot be comfortable at all, as long as there is any doubt about that great unknown—as long as his hope reaches out a little way, and then terminates in darkness, and he knows not whether God is his friend or enemy. The only possible way for him to enjoy himself, without having everlasting hope, is to make a fool of himself—close his eyes and become a brute. If we are going to seek happiness in earnest, we must lay a good foundation. First things must be attended to first. The ground must be cleared before us, and our way made plain, not only to present happiness, but to *perpetuity* of happiness, by reconciliation with God, and securing his blessing. Then we are sure, both for the future, and for the present, of good luck; we come under the action of that blessed, providential will that surrounds those that please God: every thing, we may be sure, is friendly to us. We can be certain that success and good fortune is our destiny, right along. With

the blessing of God upon us, which is a spiritual power affecting our whole being, entering into all our passions and habits, we are capable of tenfold enjoyment in eating and drinking, in love, in music, in every thing that makes life joyful and comfortable. The spirit of God gives zest to every enjoyment. So then, it is rational, and I may say it is the rational action of self-love, to first secure the blessing of God. It is a splendid operation—a speculation, and should be so regarded by all who are seeking the best destiny—to serve God and insure his blessing, walk with him, and 'do all things in the name of the Lord Jesus.'

[The series of "HOME-TALKS" (continued in this paper from the Oneida Circular,) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. Hinds.]

Home-Talk by J. H. N.—No. 100.

[REPORTED FOR THE CIRCULAR, MAY 25, 1852.]

PRIMITIVE FAITH, AND ITS RESULTS.

As we are identified with the Primitive church in faith and purpose, it is good to refresh ourselves, from time to time, with a view of things in that church, and familiarize ourselves with their experiences.

Immediately after Christ had foretold to his disciples the destruction of Jerusalem, "he spake a parable unto them to this end, that men ought always to pray, and not to faint: saying, There was in a city a judge, which feared not God, neither regarded men: and there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, neither regard man; yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Then comes the curious passage, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18: 1-8.

In these passages, Christ insists that God is faithful and just: that he rules this earth in righteousness and mercy; that the devil is not almighty; that God will take care of his own people, and 'avenge his elect.' At the same time, he intimates that God will draw his people out into importunity and persevering faith, before he avenges them. This is a good and necessary process. It is an actual kindness to them to develop their faith, and prove it 'more precious than gold that perisheth, though it be tried with fire.' But we should understand that Christ does not summon his disciples to faith merely as an educational exercise, and for its subjective result simply: he always holds out to them an *objective result* as the end of their faith. The substantial meaning of this parable is, that prayer does have an end, and that it does effect its object.

It is a temptation that the devil is constantly thrusting into the face of believers, to assume, perhaps unconsciously, that there is no end of tribulations; that their faith is of the nature of an educational exercise, and has no proper termination in actual results. But faith that is really profitable as an *exercise*, does seize hold of the righteousness and justice of God, and will 'pray always and not faint,' seeking an objective result, and obtaining it in actual victorious facts. This is the doctrine that is constantly taught in the Bible. This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him.' 'Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.' (John 14: 13.) Christ taught his disciples to believe that their faith would overcome the devil and his angels, and all evil. It was with reference to that kind of faith that he said, 'When the Son of man cometh, shall he find faith on the earth?' Here is a virtual prediction that his attempts to found a kingdom of faith on the earth would be

a failure, at that time. He evidently anticipated that at the second coming, though there might be a scattering remnant that still looked for redemption, the true faith would be nearly extinct—that the wound made in the power of unbelief by his life and works, would be nearly healed.

Christ first foretold to his disciples the destruction of Jerusalem, and his second coming, and gave them the signals of his appearance; saying, 'When ye see all these things, know that the Son of man is near, even at the doors.' 'Then look up, and lift up your heads: for your redemption draweth nigh.' And in the same discourse he told them that they should go through all manner of tribulation: 'They shall deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.' (Matt. 24: 9.) Then he gave them the assurance that God should avenge them speedily: not speedily perhaps, with reference to the disciples' own conceptions, but speedily on the scale of ages.

The important point now is, to discern if we can, that there was a successful *denouement* to the faith of those that were tried at that time: that God did 'avenge them speedily,' according to his prediction. If we leave it to be said that they trusted in God, and he did not deliver them, that there is no evidence of the glorious victory promised to those who believed, then faith that terminates in actual facts, is cast down; and we must fall back into the old doctrine that faith is simply a good, educational exercise, and does not have any proper termination in an objective result. This is the received doctrine of the churches throughout Christendom. Prayer (which is properly an exercise of faith) is with them, an educational affair, not having any necessary connection with the result; which, in fact, is making it a mummery, a sham. Christ did not favor that kind of prayer. He took the ground, both practically, theoretically, and didactically, that true prayer reaches its results. That was what he called faith; and meant nothing less than that when he said, 'When the Son of man cometh, shall he find faith on the earth?' There was plenty of a certain kind of faith on the earth at that time, and has been since, and is now in the churches—faith that has a general confidence in God, and is full of petitions, without any necessary connection of them with results.—'There always has been in the world, an abundance of that kind of faith; and it is the rival, the counterfeit of true faith. It is antichrist—Satan transformed into an angel of light.

I suppose the general impression is, that there was not any decisive victory of the church at that time: that those who believed, waited, and hoped for the Second coming, did not see it.—The doctrine that came in before that time, and that has prevailed ever since, is, that 'all things continue as they were from the foundation of the world:' the devil rules: Christ has not come: and God cannot do justice to his saints, and cannot avenge his elect according to his promises. We must pierce these clouds, and firmly follow out to the end, the truth as we find it in the New Testament.—If there is evidence open to us, that God was faithful, and that the saints did 'see the end of their faith, even the salvation of their souls,' at the second coming of Christ, then let us have it known, and acknowledged, and God's character vindicated. When this is done, there will be a chance for more of the same kind of faith. That is the *seed faith*, and if we can uncover it, more of the same kind may be grafted on to it. All true faith must begin where it left off, in the Primitive church, and grow from that.

It is manifest that the *scene* of the great conflict was transferred, previous to Christ's second coming, from the visible to the invisible world. But we ought not to imagine that this transfer in the least affects the conditions of the transaction; for mortality and Hades are one thing. It is a delusion that makes people imagine that we are alive, and that others becoming invisible are dead. Mortality and

Hades, or death and hell, as they are called, are two apartments in the same house. It is true that the church which received these promises, and looked and hoped for the Second coming of Christ, for redemption and victory over their enemies, did, like Christ, fall in the battle. The greater part passed into Hades. But the operation of faith, and the faithfulness of God, were not at all frustrated or altered by that change of scene. And we must follow the church, as we best can, through the partition, to the transactions that took place at the promised time, in the case of all those who believed in Christ, and hoped for him.

We find in the 6th chapter of Revelations a description of the same things that we do in the 24th chapter of Matthew, represented under different forms and symbols. 'The sword,' 'famine,' 'pestilence,' &c., all point to the events connected with the destruction of Jerusalem, and correspond step by step, with the plainer predictions of the 24th chapter of Matthew. Finally, at the opening of the fifth seal, John "saw under the altar the *souls* of them that were slain for the word of God, and for the testimony which they held." (Rev. 6: 9.) Now we have followed the church into the world of souls. They had passed through martyrdom: yet Christ had not come, and their deliverance had not come. But they were still *live* beings; 'and they cried out with a loud voice, *How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*' Here is manifested the same spirit that Christ labored to impart to his disciples. He told them they 'ought always to pray, and not to faint:' to be importunate; and that their prayers would certainly be answered at last; that God would avenge them. And here we have souls after death clinging to their faith—persons persisting in hope, and crying for justice after their heads were off! Here is faith worth looking at—faith that reaches into the bowels of death. We think it quite praiseworthy to have faith that will reach through the tribulations of this world, and through martyrdom; but here is faith that carries the justice of God's eternal kingdom clear home to the heart of Hades itself.

We cannot help connecting the expression in the parable, "Men ought always to pray, and not to faint: . . . God will avenge his own elect speedily;" with the cry of the souls: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Here we have almost the same words that Christ used, coming out from beneath the altar, from the hearts of those that had been faithful. If there was not one iota of faith on earth at that time, if the devil had thoroughly prevailed against truth on earth, it would not at all defeat the transaction Christ undertook. He had put faith into men, that would hold out through martyrdom, and beyond it, and still cry for the promises. He introduced faith into human nature that never would fail, that was as eternal as God, that would cry from the belly of hell; that would descend, Jonah like, into the bowels of the whale, into the fathomless depths of the earth, and still pray. That faith was not merely of an educational kind—an exercise of the imagination, but was a realizing power.

The following passage in Daniel evidently sanctions the connection we have made between the sixth chapter of Revelations and the twenty-fourth chapter of Matthew:—"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." (Chap. 12: 1.) Christ said that at the destruction of Jerusalem there should be "great tribulation such as was not from the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shorten-

ed." (Matt. 24: 21, 22.) This last announcement, that 'for the elect's sake those days shall be shortened,' appears to be the result of Michael's standing up in heaven as the champion of his people that were crying for deliverance, and raising an insurrection against the power of the devil and his angels; and that terrible 'tribulation' here, the destruction of the Jewish nation, was but a miniature representation of the great battle that took place in the invisible world, where "Michael and his angels fought against the dragon; and the dragon fought and his angels." * * * And the great dragon was cast out, * * * and his angels were cast out with him." The effects of that revolution were precisely the reverse in the two departments of this world and heaven: "Rejoice ye heavens: * * * but woe to the inhabitants of the earth!" Or, if we consider the Jewish nation as divided into interior and exterior, soul and body, corresponding to heaven and earth, we may say a revolution then took place under the lead of Michael, that destroyed the devil's influence in the spiritual part, the soul, of the Jewish nation, and at the same time delivered up its body to his wrath. Then evidently God's people were delivered: the souls of the saints under the altar were 'avenged' on those that dwell on the earth.

To follow the matter out, and ascertain its result, we should not look simply on the outside surface of things in this world. Christ himself intimated that it was very doubtful whether he should find any faith on the earth, when he came the second time. The pieces in the game were nearly all withdrawn into the invisible world, and there the final 'check-mate' was to be given. If we look in that direction, we see the pieces all standing on the board, full of faith, and crying for vengeance. And at the opening of the sixth seal, the great day of wrath came, the day of judgment came, and the great check-mate was given to the devil and his angels.

Christ says: 'Though he bear long with them, I tell you he will avenge them speedily.' He did 'bear long with them.' He proved first in his own Son, and then in the church, that he was long-suffering—not in a hurry for justice. There is, however, a time when mercy has finished its work in reference to sin and the adversaries of truth; when mercy to the church, and faithfulness to answer their prayers, demands that the wrath of God shall break loose; and it did. God came forth in the blaze of his justice; the saints were delivered, and the wicked felt the wrath of the Lamb. "They hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6: 15, 16. They were made to know that Jesus Christ was king, and that they and their master, the devil, were not almighty.

We may follow out the transactions that took place at that time—the opening of the sixth seal. In the twelfth chapter of Revelations, we are told that the man-child who was to rule the nations with a rod of iron, was born, and caught up unto God and his throne. It was at this same time, that those souls were delivered, and the Son of man came. Then there was war in heaven: 'Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.' Satan was cast out of heaven, thoroughly defeated, and excluded from that upper sphere. His power over these souls that had been beheaded, was broken. They were delivered; redemption did come, and they have had secure peace ever since. As the heavens do rule, and they had their place in heaven, they have sat with Christ on his throne, and ruled the world with him. Satan has been trodden under their feet, and is now under their feet: they have full power over him.

I want no better evidence than I have, that Christ's words were thoroughly fulfilled—that God did at this time avenge those who waited for him. Their trial was long, in one sense, but

not long, compared for instance with the time since, in which they have been reigning with Christ; it was a mere morning of trouble.—God avenged them as soon as it was good for them. Doubtless they are glad that he did not avenge them sooner; thankful that he tried their faith just as much as he did. They cry, 'O Lord, holy and true.' Like Job, they justified God through all their sufferings, though they exceedingly desired him to come forth for their deliverance. They adhered to their integrity, and had the spirit which says, 'though he slay me, yet will I trust in him.' They now see that God dealt wisely with them—that he delivered them in due time, and was not slack concerning his promise. They see that they had good reason to persevere and lift up their heads, for their redemption was nigh; and that God did just the thing they would have chosen to have had him do.

If there was no faith on the earth when the Son of man came, I think there is now. It has begun again, and there will be more and more of it—just such kind of faith. God did avenge his saints then: Satan was cast out of heaven, and has never got back. That is a fixed fact. It was not like the tribulations that we are going through now, in this cloudy, transition time, when Satan, if he gets defeated for a time, returns again, and we have to keep repeating our victories. Satan and his angels were cast out of heaven never to come back; it was an end of the thing.—Christ went through all this himself. He said in view of the vicissitudes of this warfare, 'The things concerning me have an end.' They ended in the resurrection. He was for making an end of things: and so am I. I can bear this fluctuating course as long as it is necessary; but I do love to make an end of things. I love to see things brought to a final crisis, that will make an end of protracted controversy. Christ's faith had an end to it. When he rose from the dead, an end was made of Satan's power over him. The Primitive church were carried through a long series of doubtful battles; yet it is clear that the things concerning them also had an end. One of the mansions of God's universe was prepared for a comfortable abode, and the church was taken into that mansion, and Satan barred out forever. So far, so good. The things concerning Christ had an end; and the things concerning heaven had an end; and the things concerning earth have an end. This is our glorious hope.

If people want any outside signs that Christ did come in wrath, according to his promise, and avenge his elect, they have it in the destruction of Jerusalem. The Jews crucified Christ; and it is said there were 70,000 Jews carried out dead at the same gate through which he was led to crucifixion, and hundreds were put upon crosses in the same place. There was wrath somewhere, that broke loose then. The principality of Jewry was in extreme trouble. It was a total overthrow, that never has been paralleled, of the evil principality that had persecuted the church all the way through, and had held their souls in bonds.

Faith for this and that and the other thing, has always existed more or less—a great deal of what you may call the secondary formation of faith—but the primary stratum, the real granite of faith that Christ had in view, was a belief in the general government of God, and the justice of it, and a belief that he will avenge those who trust in him. At the time that Christ came, there was probably plenty of the faith of miracles; but the sincere, hearty belief in the faithfulness of God to his promises about the second coming, the hearty belief that Christ was king, and would subdue his enemies, was very nearly lost out of the world.

God will bring things to a focus, where true faith, the faith which Christ imparted to his disciples, will go forth to complete victory in this world. The extrusion of Satan which commenced in heaven, will go on, and God will make clean work, as soon as he gets faith on the earth that will lay hold of his word, and stick to it, as those martyr souls did in the Primitive

church. There is an end, because at the very time that Satan and his progeny were cast out of heaven, and came down into the earth, it is said, 'he knoweth that he hath but a short time.'

God is Good.

O give thanks unto the Lord, for he is good; for his mercy endureth forever.

Well might the royal singer tune his voice
And harp, to join the angel choirs above;
Well might he bid the saints of God rejoice,
Whose hearts have known his goodness and his love

Join, O my soul, and aid their joyful sound!
My spirit, pay glad tribute due, of praise
To him whose mercies all thy life have crowned—
His love unchanged, from everlasting days.

From thousand ills, his hand has been thy shield:
From Satan's snares he kept thy steps in youth;
Taught thee his word; his Son to thee revealed,
A perfect Savior, full of grace and truth.

And when thou didst believe, receive, confess
God's gift of life eternal in his Son,
The Spirit's witness then he sent to bless,
And seal thee his—from sin's dark bondage won.

Yes, God is good!—this truth shall give us power
To quench the fiery darts by Satan hurled—
Sustain us in temptation's darkest hour,
And strengthen us to overcome the world.

Firm fix'd this faith, all doubt shall flee away,
And evil thoughts of God no more be found;
Then in our hearts shall shine eternal day,
And grateful praise thro' heaven and earth resound.

J. L. S.

CORRESPONDENCE.

FROM OHIO.

Monroe Falls, May 12, 1852.

—In the last Circular you invite your friends to let you hear from them, about their inspirations and aspirations, and how they are getting along.

There have been some things in the Circular the winter past, that I could not fully comprehend. I could not get a clear idea of what was meant by the meeting of the three worlds; and much that has been said of inviting the presence of the Primitive church. The adversary tempted me to reason in this way: If you are in Christ, you are partaker of the same spirit with the primitive saints. But I knew that human reason was not a truth teller in spiritual matters, unless enlightened and guided by the Spirit of God in the heart. I could not therefore decide that such an invitation was foolish or visionary, but run into doubts concerning my own attainments in spiritual light and knowledge. Well, when I had begun going the down-hill of unbelief, a very little carried me on. The Lord let me go, and suffer, until the lesson I needed was duly impressed.

But the reign of terror is over: the heavens are again open unto me. Christ has again assumed the scepter, and my whole soul bows before him. My vision begins to be clear as to what was meant. The 'ministration of angels' came in good time for me. I never felt the necessity of confessing Christ daily and hourly as I do now. He must in reality become all in all. Can we know the truth of any thing clearly and rationally without it? I feel a jealousy for the sovereignty of Jesus Christ. My aspirations tend to his filling and impregnating my whole being. I aspire to become one with him. All power was given unto him; he became conqueror over sin and death.—Therefore all who become one with him, are joint-heirs with him, and will through him win the same victory. How plain and simple. I have in time of need received the quickening power of God through Christ, to the degree, for the time being, that nothing of earth had power over me, for I was raised out of it.—But I could not abide there, because I was not fully crucified; not fully baptized into Christ. Yet I believe that state is for me, and for all that shall have faith to ascend.

'Costs and Conditions of Community,' in the 24th No. of 'the Circular,' seems to me consistent with the sovereignty of Jesus Christ. We must give up all to follow Christ, in a community or out of it. 'Prerequisites of Association,' in the 25th No., seems to me to have a good deal more of Moses than of Christ in it. I cannot conceive of but two kinds of persons wishing to join a community built upon Christ: viz. the true believer, who has Christ's love shed abroad in his heart, drawn out and attracted towards others of Christ's members, wishing to live in the same family for the sole purpose of mutual help and instruction; and another kind who would wish to join for the temporal ease and comfort that Association seems to promise, or who in other words, would follow Christ outwardly for a season, for the sake of the loaves and fishes. It seems to me the former would hardly need a system of law, preparatory to entering on their labor of love, and the latter would hardly submit to it long enough

to be brought to Christ. 'But with God all things are possible.'

While writing I have felt a strong spirit of love and union with you; and what I have written, is what I would have spoken had I been personally present with you—indeed it has seemed as though I was present while I have been writing—and what I have written I trust will be received in love and forbearance.

The salute from the battery of the N. Y. Observer had no tremendous effect here, owing probably to the distance from the seat of war, and the scarcity of believers in this region. It did little more than cause dark looks and frowns to appear on some faces which before were quite bright and sunny. But 'all things work together for good to them that love God.'—Christ 'though he were a son, yet learned he obedience by the things which he suffered.'—'Woe unto the world because of offences; for it must needs be that offences come; but woe to that man by whom the offence cometh.'

Yours in Christ, M. G.

REMARKS.

Our correspondent's objection to the article 'Prerequisites of Association,' appear to us to be the result of misapprehension. Our remarks were intended to apply to 'true believers,' who have Christ's love in their hearts, yet have had but little experience in his school. And the work of self-culture and spiritual improvement which we recommended, as a needful preparation for community life, is nothing more nor less than that 'mutual help and instruction' which she speaks of as the only object for which believers desire to live together in one family. It is nothing more than the 'washing of one another's feet,' the 'admonishing and edifying one another,' the 'speaking the truth in love,' which Christ and Paul urged on their disciples. As to the other class of persons that she mentions, who would wish to join an Association from the hope of finding 'temporal ease and comfort,' who would follow Christ outwardly for a season, for the sake of the 'loaves and fishes,' would it not be very desirable that their real character should be made manifest before coming together in an Association with the true-hearted? A wise builder would certainly think it important to examine and prepare his timbers, rejecting the rotten and unfit, before he erected his house.

With the principal part of the above communication, we are well pleased—and hope for a better acquaintance with the writer.

Hawthorne has written a new novel, which will soon be published. The author is said to have brought his satire to bear against the system of Association laid down by Fourier. He is reported to have suffered pecuniarily from the failure of the Brook Farm Association, and perhaps he has taken this mode of expressing a very natural disgust at a scheme which has taken money from his pocket—*Pa. Freeman.*

Rev. Calvin E. Stowe, D. D., the husband of the author of 'Uncle Tom's Cabin,' has been recently appointed Professor of Biblical Literature in Andover Seminary, and has accepted the appointment. If Mr. Stowe is as good an Abolitionist as his wife, his inauguration will be an epoch in the history of the institution; but if we are not mistaken, he is one of those who, a few years ago, in the American Board, offered excuses for 'organic sins.' Perhaps under his wife's influence, he has reformed.—*Ibid.*

If believers find themselves beset with trials and temptations, and monstrous difficulties are in their way, instead of yielding to the pressure of unbelief that would turn them from God, to seek relief in some way or other in the impotency of their own strength—that would make them think and act as though it were a hard thing to get faith, to draw nigh to God, and thus be in communication with omnipotent strength, and omniscient wisdom, let them learn to fulfil the injunction of James: 'Is any among you afflicted? let him pray.' Men ought always to pray, and not to faint. Let them resolve in their hearts, that they will sympathize with truth—with the single truth that God is more ready to give the Spirit to them that ask him, than earthly parents are to give good gifts to their children. Let them resolve that God's word shall be honored, and that he shall have a chance to glorify it, with a strength and vehemence of will, that refuses to look for succor in any other direction. If they are pressed sore by the devil, with temptations, with unbelief, with discouragement, with impotency, and hopelessness, they will find relief and assurance of heart by pouring out their souls in prayer. The effectual fervent prayer of a righteous man, availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth, for the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. We have Christ's authority for believing that mountain difficulties, and the ugliest devils, will flee before 'fasting and prayer,' and his words have been exemplified by abundant experience.

Letters Received.

T. Cohoon; G. W. Robinson; E. Barnes; N. Potter.